

TESHUVAH & FORGIVENESS

כי עמך הסליחה

EXPERIENCING GOD'S KINGDOM



Experiencing God's Kingdom



Mark 1

4 So it was that Yochanan the Immerser appeared in the desert, proclaiming an immersion involving **TURNING TO GOD FROM SIN IN ORDER TO BE FORGIVEN**. 5 People went out to him from all over Y'hudah, as did all the inhabitants of Yerushalayim. Confessing their sins, they were immersed by him in the Yarden River.

Experiencing God's Kingdom



Mark 1

6 Yochanan wore clothes of camel's hair, with a leather belt around his waist; he ate locusts and wild honey. 7 He proclaimed: "After me is coming someone who is more powerful than I — I'm not worthy even to bend down and untie his sandals. 8 I have immersed you in water, but he will immerse you in the Ruach HaKodesh."

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Mark 1

9 Shortly thereafter, Yeshua came from Natzeret in the Galil and was immersed in the Yarden by Yochanan. 10 Immediately upon coming up out of the water, he saw heaven torn open and the Spirit descending upon him like a dove; 11 then a voice came from heaven, "You are my Son, whom I love; I am well pleased with you."

Experiencing God's Kingdom



Mark 1

12 Immediately the Spirit drove him [Yeshua] out into the wilderness, 13 and he was in the wilderness forty days being tempted by the Adversary. He was with the wild animals, and the angels took care of him.

14 After Yochanan had been arrested, Yeshua came into the Galil proclaiming the Good News from God:

15 “**The time has come; GOD’S KINGDOM IS NEAR! TURN TO GOD FROM YOUR SINS and BELIEVE THE GOOD NEWS!**”

Experiencing God's Kingdom



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Experiencing God's Kingdom



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LASHUV
to (re)turn



Experiencing God's Kingdom



15 “The time has come; **GOD’S KINGDOM IS NEAR! TURN TO GOD FROM YOUR SINS and BELIEVE THE GOOD NEWS!**”

...turning to God from sin IN ORDER TO BE FORGIVEN

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to (re)turn



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Matthew 3

1 It was during those days that Yochanan the Immerser arrived in the desert of Y'hudah and began proclaiming the message, 2 **“TURN FROM YOUR SINS TO GOD,**
for the Kingdom of Heaven is near!”

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to (re)turn



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Matthew 3

5 People went out to him from Yerushalayim, from all Y'hudah, and from the whole region around the Yarden. 6

Confessing their sins, they were immersed by him in the Yarden River.

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to (re)turn



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Matthew 3

7 But when Yochanan saw many of the P'rushim and Tz'dukim coming to be immersed by him, he said to them, "You snakes! Who warned you to escape the coming punishment? 8 If you have REALLY TURNED from your sins to God, PRODUCE FRUIT THAT WILL PROVE IT!



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Matthew 3

9 And don't suppose you can **COMFORT YOURSELVES** by saying, 'Avraham is our father'! For I tell you that God can raise up for Avraham sons from these stones!



Experiencing God's Kingdom



Matthew 3

10 Already the axe is at the root of the trees, ready to strike; every tree that doesn't produce good fruit will be chopped down and thrown in the fire!



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Matthew 3

11 It's true that I am immersing you in water so that you might turn from sin to God; but the one coming after me is more powerful than I — I'm not worthy even to carry his sandals — and **he will immerse you in the Ruach HaKodesh and in fire.** 12 He has with him his winnowing fork; and he will clear out his threshing floor, gathering his wheat into the barn but burning up the straw with unquenchable fire!"

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There is an action of repentance, which is to turn from sin to God

What prompts us to turn is the Good News of God's forgiveness

What prompts us to receive God's forgiveness is recognizing we need forgiveness

What prompts us to need forgiveness is the recognition that there's something wrong in our current state



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There is an absolute requirement
for true Teshuvah:

A strong and healthy sense of fear,
shame and guilt

Only those who fully understand that they
are unquestionably sick can seek to be
healed.

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Mark 2

15 As Yeshua was in Levi's house eating, many tax-collectors and sinners were sitting with Yeshua and his talmidim, for there were many of them among his followers. 16 When the Torah-teachers and the P'rushim saw that he was eating with sinners and tax-collectors, they said to his talmidim, "Why does he eat with tax-collectors and sinners?" 17 But, hearing the question, Yeshua answered them, **"The ones who need a doctor aren't the healthy but the sick. I didn't come to call the 'righteous' but sinners!"**

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Shame

- Definition: a temporary, appropriate sense of discomfort or remorse that arises when we recognize that we are making a mistake, violating our values, or causing harm to others

“Healthy shame creates a pause in your life, a temporary retreat from a situation, which allows for reassessment and a change in attitude and behavior” – Dr. Bret Lyon

Jeremiah 6



13 “For from the least to the greatest of them, all are greedy for gains; prophets and cohanim alike, they all practice fraud — 14 they dress the wound of my people, **BUT ONLY SUPERFICIALLY, SAYING, ‘THERE IS PERFECT SHALOM,’ WHEN THERE IS NO SHALOM.**

15 “**THEY SHOULD BE ASHAMED** of their detestable deeds, **BUT THEY ARE NOT ASHAMED AT ALL**; they don’t know how to blush. Therefore, when others fall, they too will fall; when I punish them, they will stumble,” says Adonai.

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Guilt

- Definition: a normal and adaptive emotion that arises when we recognize that we have made a mistake or caused harm to ourselves or others

“Healthy guilt comes from recognizing unhealthy behavior and letting it motivate us to take responsibility. Unhealthy guilt is when we feel bad for things not in our control or things that are actually morally beneficial.”

2 Corinthians 7



8 If I caused you **pain** (Gr. Lupeo – to make to feel sorry) by my letter, I do not regret it. Even if I did regret it before — for I do see that that letter did **distress** you, though only for a short time — 9 now I rejoice not because you were **pained**, but because the **pain** led you to turn back to God. For you handled the pain in God's way, so that you were not harmed by us at all.

2 Corinthians 7



10 Pain handled in God's way produces a turning from sin to God which leads to salvation, and there is nothing to regret in that! But pain handled in the world's way produces only death. 11 For just look at what handling the pain God's way produced in you! What earnest diligence, what eagerness to clear yourselves, what indignation, what fear, what longing, what zeal, WHAT READINESS TO PUT THINGS RIGHT!

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Fear

- Definition: a reasonable and adaptive sense of caution or apprehension that helps protect us from potential harm

“Healthy fear is love’s fear: When we love someone our love will contain a number of healthy fears, a number of areas within which we will be healthily cautious and reticent: We will fear being disrespectful, fear despoiling the gift, fear being selfish, fear being irreverent. All healthy love contains the fear of not letting the other person be fully free. Reverence, awe, and respect are a form of fear. But that kind of fear is not to be confused with being frightened, intimidated, or dreading some kind of punishment.”

- Fr. Ron Rolheiser

Fear of The Lord



Deuteronomy 10

12 “So now, Isra’el, all that Adonai your God asks from you is to **fear** Adonai your God, follow all his ways, love him and serve Adonai your God with all your heart and all your being;”

Proverbs 19

23 The **fear** of the Lord leads to life; then one rests content, untouched by trouble.

Proverbs 9

10 The **fear** of the Lord is the beginning of wisdom, and knowledge of the Holy One is understanding.

Fear of The Lord



Matthew 10

28 “Do not fear those who kill the body but are powerless to kill the soul. Rather, fear him who can destroy both soul and body in Gei-Hinnom.

Ani l'dodi v'dodi li

אני לדודי ודודי לי

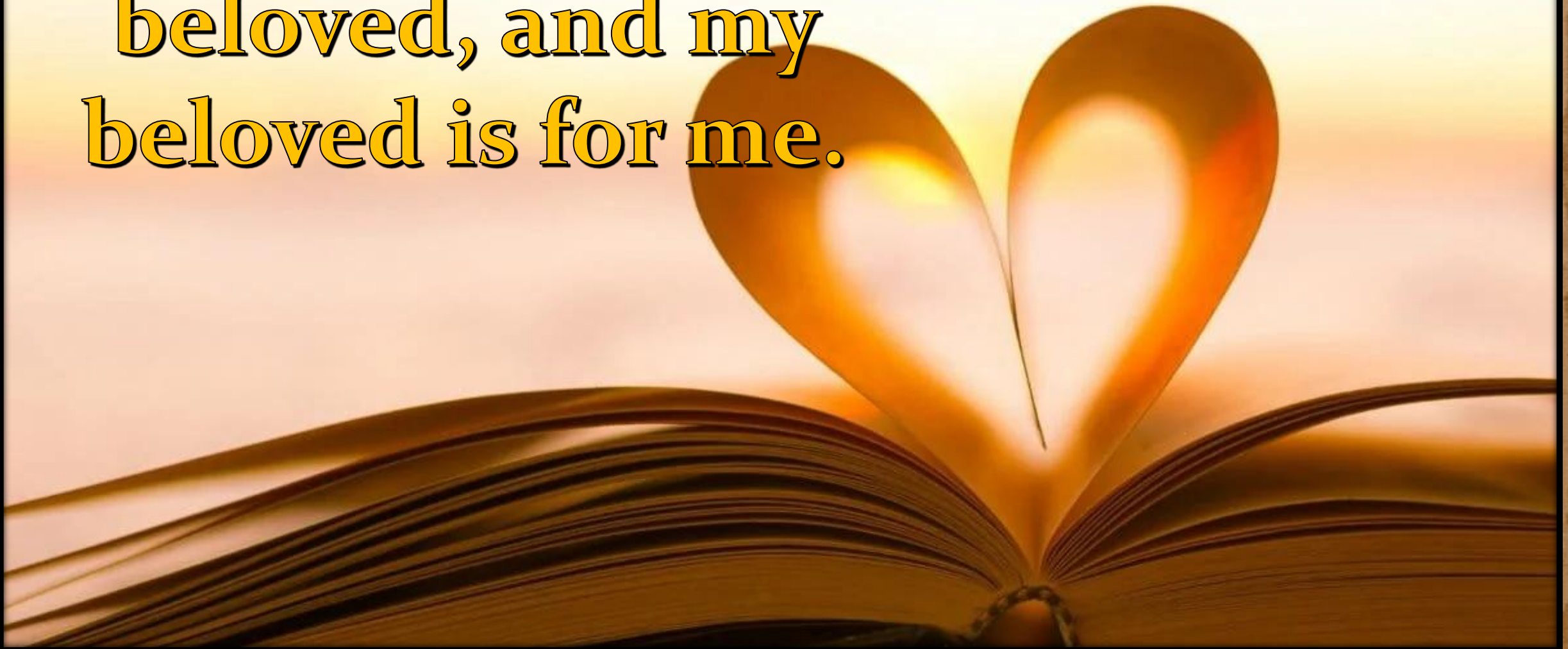
אלול

Elul

“Search”



I am for my
beloved, and my
beloved is for me.



כִּי עֵצֶם דְּהַסְלִיחָה

Slichot
סליחות



13 Attributes of Mercy



Exodus 34

5 Adonai descended in the cloud, stood with him there and pronounced the name of Adonai. 6 Adonai passed before him and proclaimed: “YUD-HEH-VAV-HEH!!! Yud-Heh-Vav-Heh [Adonai] is God, merciful and compassionate, slow to anger, rich in grace and truth; 7 showing grace to the thousandth generation, forgiving offenses, crimes and sins; yet not exonerating the guilty, but causing the negative effects of the parents’ offenses to be experienced by their children and grandchildren, and even by the third and fourth generations.”

13 Attributes of Mercy



Exodus 34

8 At once Moshe bowed his head to the ground, prostrated himself 9 and said, “If I have now found favor in your view, Adonai, then please let Adonai go with us, even though they are a stiff-necked people; and pardon our offenses and our sin; and take us as your possession.”

13 Attributes of Mercy



The LORD¹, The LORD², a God³ compassionate⁴ and gracious⁵, slow to anger⁶, abundant in kindness⁷ and truth⁸, extending kindness to the thousandth generation⁹, bearing iniquity¹⁰, transgression¹¹ and sin¹², and cleansing¹³.... Pardon our iniquity and our sin, and take us for Your own!

כִּי עֵצְמָד הַסֵּלִיחָה

Two Types of Teshuvah



Towards God

This Is A Lifestyle

Towards Others

When Sin Has Been Committed

Forgiveness & Reconciliation



Matthew 18

21 Then Kefa came up and said to him, “Rabbi, how often can my brother SIN AGAINST ME and I HAVE TO forgive him? As many as seven times?”

22 “No, not seven times,” answered Yeshua, “but SEVENTY TIMES SEVEN!”

Forgiveness & Reconciliation



Matthew 18

23 Because of this, the Kingdom of Heaven may be compared **WITH A KING WHO DECIDED TO SETTLE ACCOUNTS** with his deputies. 24 Right away they brought forward a man **WHO OWED HIM MANY MILLIONS**; 25 and since he couldn't pay, his master ordered that he, his wife, his children and all his possessions be sold to pay the debt.

Forgiveness & Reconciliation



Matthew 18

26 But the servant fell down before him. 'Be patient with me,' he begged, 'AND I WILL PAY BACK EVERYTHING.'

27 SO OUT OF PITY FOR HIM, THE MASTER LET HIM GO
AND FORGAVE THE DEBT.

Forgiveness & Reconciliation



Matthew 18

28 “But as that servant was leaving, he came upon one of his fellow servants who **OWED HIM SOME TINY SUM**. He grabbed him and began to choke him, crying, ‘Pay back what you owe me!’ 29 His fellow servant fell before him and begged, ‘Be patient with me, and I will pay you back.’ 30 **BUT HE REFUSED; INSTEAD, HE HAD HIM THROWN IN JAIL UNTIL HE SHOULD REPAY THE DEBT.**

Forgiveness & Reconciliation



Matthew 18

31 When the other servants saw what had happened, they were extremely distressed; and they went and told their master everything that had taken place. 32 Then the master summoned his servant and said, 'You wicked servant! I forgave you all that debt just because you begged me to do it. 33

SHOULDN'T YOU HAVE HAD PITY ON YOUR FELLOW SERVANT, JUST AS I HAD PITY ON YOU?

Forgiveness & Reconciliation



Matthew 18

34 And in anger his master turned him over to the jailers **FOR PUNISHMENT UNTIL HE PAID BACK EVERYTHING HE OWED.**

35 **THIS IS HOW MY HEAVENLY FATHER WILL TREAT YOU, UNLESS YOU EACH FORGIVE YOUR BROTHER FROM YOUR HEARTS.**”

Forgiveness & Reconciliation



1. Forgiveness is the prerogative and the privilege of the injured
2. Forgiveness is not optional if your relationship with God has primacy in your life
3. When the forgiven are intentional about NOT forgiving others, the consequences are grave
4. Forgiveness does not alleviate the offender of the consequences of their actions or the responsibility to make amends

Forgiveness & Reconciliation



Mark 11

25 And when you stand praying, if you have anything against anyone, forgive him; so that your Father in heaven may also forgive your offenses.”

Forgiveness & Reconciliation



Matthew 6

9 You, therefore, pray like this: 'Our Father in heaven! May your Name be kept holy.

10 May your Kingdom come, your will be done on earth as in heaven.

11 Give us the food we need today.

12 **Forgive us what we have done wrong, AS WE TOO HAVE FORGIVEN THOSE WHO HAVE WRONGED US.**

13 And do not lead us into hard testing, but keep us safe from the Evil One. For kingship, power and glory are yours forever. Amen.'

14 For if you forgive others their offenses, your heavenly Father will also forgive you; 15 but if you do not forgive others their offenses, your heavenly Father will not forgive yours.

Responsibility of the Offended



Matthew 18

15 “Moreover, if your brother commits a sin against you, go and show him his fault — but privately, just between the two of you. If he listens to you, you have won back your brother.

Luke 17

3 Watch yourselves! If your brother sins, rebuke him; and if he repents, forgive him.

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**What If You Are The One Who Has Sinned
Against Your Brother or Sister?**

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The Requirement of Teshuvah

1. Haratah (regret): understand the hurtful impact of our actions and truly experience regret.
2. Azivat hahet (cease the transgression): put an immediate end to this hurtful action.
3. Viddui (confession): verbally acknowledge what we have done and ask for forgiveness.
4. Kabbalah lehaba-ah (a resolution for the future): commit to never repeating this destructive behavior in the future.

Forgiveness & Reconciliation



15 “Moreover, if your brother commits a sin against you, go and show him his fault — but privately, just between the two of you. If he listens to you, you have won back your brother. 16 If he doesn’t listen, take one or two others with you so that every accusation can be supported by the testimony of two or three witnesses. 17 If he refuses to hear them, tell the congregation; and if he refuses to listen even to the congregation, **TREAT HIM AS YOU WOULD A PAGAN OR A TAX-COLLECTOR.**

Forgiveness & Reconciliation



Forgiveness and reconciliation are **TWO DISTINCT EVENTS**.

Forgiveness is an internal process of releasing oneself from anger, resentment, and the desire for revenge, allowing for **RESTORATION BETWEEN YOU AND GOD**.

Reconciliation, on the other hand, is the **RESTORATION OF A BROKEN RELATIONSHIP** between you and another.

Forgiveness & Reconciliation



Reconciliation requires forgiveness, while **FORGIVENESS DOES NOT REQUIRE RECONCILIATION.**

Forgiveness is the obligation of the offended, while **RECONCILIATION IS THE OBLIGATION OF THE OFFENDER.**

Reconciliation **REQUIRES VISIBLE REPENTANCE** and intentional effort, visible consistently over time, especially if the offense was a pattern.

Forgiveness & Reconciliation



- Forgiveness does not alleviate consequences
- If the offense is a pattern, true reconciliation cannot even begin until definitive change (teshuvah) is observed
- Both the likelihood as well as the process of reconciliation depends on
 - The attitude and commitment of the offender
 - The depth of the betrayal or offense
 - The pattern of offense

Forgiveness & Reconciliation



Key Differences:

- Forgiveness is an internal choice, while reconciliation is a process that involves both individuals.
- Forgiveness can be offered even when reconciliation is not possible, as in cases of deep hurt or betrayal.
- Reconciliation requires the offender to be repentant and willing to make amends, while forgiveness focuses on the victim's willingness to release their anger.
- In essence, forgiveness is a personal act of restoration with God, while reconciliation is a relational act requiring recognizable and consistent repentance.

Forgiveness & Reconciliation



- Those who commit significant and/or repeated offenses must be willing to recognize that reconciliation may never happen, but if it does, it requires a process
 1. Healthy and genuine recognition of the offender's offense or pattern of offenses
 2. Recognition and acceptance that the harm they've caused is measurable and irreversible without true repentance
 3. True repentance requires genuine change and can only be validated over time
 4. Only then is true and full reconciliation possible

Forgiveness & Reconciliation



- The first and most important step to reconciliation is the confirmation of genuine repentance on the part of the offender
- The offender may resort to lines of manipulation such as, “I guess you can’t find it in yourself to be forgiving,” or, “Some Christian you are, I thought Christians believed in love and compassion.”

Clues That True Repentance is Absent



- An unrepentant offender will resent your requirement to confirm the genuineness of his confession and repentance
- An unrepentant offender blames you for your reaction to their offense(s)
- An unrepentant offender manipulates situations to become the victim
- An unrepentant offender seeks attention by attempting to sway the opinion of others
- An unrepentant offender first attempts to win favor through (false) attachment, often using praise. When that doesn't succeed, that may transition to bullying. When that fails, then rage can often manifest.

Clues That True Repentance is Absent



- Don't be manipulated into avoiding the step of confirming the authenticity of your offender's confession and repentance through consistent word and deed
- In difficult cases, seek the help of a wise counselor, one who understands the difference between forgiveness and reconciliation.
- Establishing boundaries and defining steps toward reconciliation are critical in avoiding being manipulated or enabling future offenses.

Forgiveness & Reconciliation



- Even God will not grant forgiveness to one who is insincere about his repentance.
- The person who is unwilling to forsake his sin will not find forgiveness with God

Proverbs 28

13 He who conceals his sins will not succeed; he who confesses and abandons them will gain mercy.

Forgiveness & Reconciliation



- Only God can truly know someone's heart
- Our responsibility is to evaluate actions. We must not allow superficial appearances of repentance to control our responses. Displays of tears or appearing to be sorry must not become substitutes for clear changes in attitude and behavior.

Hashiveinu



Ha-shi-vei-nu, A-do-nai, ei-le-cha
ve-na-shu-va;
cha-deish ya-mei-nu ke-ke-dem.

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ,
וְנָשׁוּבָה.
חַדֵּשׁ יָמֵינוּ כְּקֵדָם.

Turn us to You, Adonai, and we will return. Renew our days as of old.